

ARGVMENTS AGAINST BOVVING AT THE NAME OF IESVS.

COMPOSED ABOUT
five yeares since,

BY
A REVEREND MINISTER OF
THE CITY OF LONDON FOR
his own defence,

Proving the unlawfullnesse and injustice of
imposing that posture in *Gods worship*, which is
neither injoyed by the Word of *God*, nor by the Ca-
non of the Church (though preſence be made by ſome, to be
commanded from both) as appears chiefly in the firſt and laſt Arguments.

Revelation 22. 18, 19.

*For I teſtifie unto every man that heareth the words of the propheſie of this Book,
If any man add unto theſe things, God ſhall add unto him the plagues that are
written in this Book;*

*And if any man ſhall take away from the words of the Book of this Propheſie,
God ſhall take away his part out of the Book of life, and out of the holy City, and
from the things which are written in this Book.*

1 Cor. 14. 26.

Let all things be done unto Edifying.

Published in the yeare, 1641.

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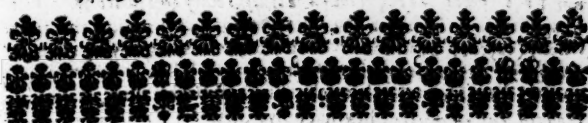
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ARGVMENTS AGAINST BOWVING AT THE NAME OF IESVS.

ARGUMENT. I.



*LL worship of GOD that is taught by the
commandements of men, and not prescribed by
GOD himselfe is will-worship, and simply
unlawfull.*

But such as this bowing at the Name of

Iesus.

Ergo will-worship and simply unlawfull.

The Major Proposition is from Heaven, and therefore greater
then to be denied, *Esa. 29. 13. Col. 2. 12. and elsewhere.*

The Minor likewise I conceive to be evident, Because there is
no such worship to *Christ* taught by God; or *Christ* himselfe, as the
bowing of the Body to him upon the mention, or sounding of the
Name *Iesu*. As for that place *Phil. 2. 10.* which some look upon as
countenancing this worship; I conceive it doth not so much as look
towards it. For First it is here said, *not that at the Name of Iesus,*

but

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but *Εν ὀνόματι Ἰησοῦ*, in the name of *Iesus* every knee shall bow. The Proposition *ἐν, in*, never (to my remembrance) noting the time when, (except it be in construction with words, signifying time, as *Mark* 1. 9. *It came to passe in those dayes*, and such like.) But very frequently the cause for, or through which, as *Mark* 11. 28. *Ἐν τῷ ἐξουσίᾳ ταῦτα ποιεῖς*: in what power, that is, by or through what power dost thou these things; So *Rom* 7. 23. *καὶ ἀρχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας*, carrying me or leading me Captive in, that is, by the Law of sin, besides many other like instances: so that the name of *Iesus* here meant must not be any name made of letters and syllables, but of power, majesty and terror: because there must be found in this Name that which must be the efficient cause of the subjection here spoken of, that which must command the bowing the knee from all Creatures whatsoever, which of all literall names or titles that are given to *Christ* in the Scriptures, is least of all intimated in that sweet and gracious Name of *Iesus*, a Saviour: what is there in that Name to compell or force the Devils to bow the knee unto him?

Secondly, neither is it here said that, *ἐν ὀνόματι Ἰησοῦ*, but *ἐν ὀνόματι τοῦ Ἰησοῦ*, not that *at, or in* the name *Iesus*: but *in the name (of) Iesus* every knee shall bow, as all translators read it. Now any other name or title given to our Saviour in the Scripture, as *Christ*, *Emanuel*, &c. may in better propriety of speech be called the names of *Iesus*, then *Iesus* it selfe, to urge and say that *Iesus* is the name of *Iesus*, favours not the dialect of the Holy Ghost.

Thirdly, That name of *Iesus* here spoken of, wherein it is said that every knee shall bow, is such a name as was not given to *Christ*, till after his sufferings; and at the time of his exaltation and sitting down at the right hand of majesty: for it is expressly said, to have bin given unto him by God (his Father) by way of reward or recompence, for that great service he did unto him in that great abasement and humiliation of himselfe unto death: *wherefore* (saith the Text) *God hath exalted him, and given him a Name*, verse 9. namely for that obedience and humiliation of himselfe, mentioned verse 6, 7, 8. But the name *Iesus*, we know was given unto him long before, at the time of his Circumcision; therefore this is not the name that every knee shall bow at.

Fourthly, If this worship of bowing at the name *Iesus* were commanded in this Scripture, then were it a sinne and simply unlawfull to omit it at any time whensoever it sounds, which no man ever yet affirmed that I have heard of.

Fifthly, If bowing the body at the name *Iesus* be enjoined in this Text, by the same interpretation, the Confessing with the tongue that

that *Iesus Christ is the Lord*, must be injoyed also, and as altogether necessary as the other : for those things which *God* hath joyned together can no man put asunder.

Sixtly, If this worship of *Christ* (of bowing to him) mentioned in this place be due unto him in relation to his Name *Iesus*, or as he is a Saviour : how come the things under the earth (by which all interpreters that I know understand the Devils, except some Popish, that fish for Purgatory in the words.) How come the Devils (I said) to be charged with men, touching the exhibiting of this reverence or adoration to *Christ*, who (we know) have neither part nor fellowship with them in that great and gracious businesse of *salvation*?

Seventhly, I doe not know any Orthodox or ancient interpreter, so to interpret the place.

But perhaps it will be said, *Notwithstanding, though this Scripture will not carry it, yet will it not follow that bowing at the name of Iesus should Object. be will-worship, because bowing to his person being a prescribed and unquestionable lawfull worship, it may be performed at any time: and therefore at such a time as the name Iesus is named, aswell as at any other time: foretelling of a mans time when he will worship God, doth not alter the nature of the worship, nor make it ever the more will-worship.*

To this I Answer, True election of time for the worship of *God*, or of *An* *for* *we* *Christ*, in respect of Convenience, and freedome from distraction of businesse : or in respect of any such circumstance as may really further or better the worship, hath no such influence into it, as to alter or change the nature of it, because such a choyce of time is rather of *Gods* chusing then of ours ; for the Scriptures without, and the Law of Conscience within, commands us to make choyce of such time when we may serve and worship *God* after the best and holiest manner. But to rule the election of time, for giving any outward act of worship or adoration unto *God*, by any such Circumstance which hath no relation at all to this worship, (I meane to better it or further it in him that performs it,) but only that which is founded on the device of men, I conceive to be an unlawfull election, and not to be made. As for example, for a man to make choyce of the time to bow himselfe to *God*, when he stands before an Image, were simply unlawfull, because he regulates the choyse of his time by such a Circumstance as doth no way further him in that act of worship, but directly tends both to further the Idolater in his wicked opinion, who thinks he doth well to worship *God*, in an Image, and also to scandalize those that are weake.

Therefore to chuse a time to worship *Christ* when such a certaine name

name of his shal be presented unto us, which makes indeed a representation of him unto us, as an Image doth: but hath nothing more in it to further such an act of adoration, then an Image hath, and hath in like manner bin abused as Images have, and is apt to cause the like offence, as bowing to God before an Image doth, is an unlawfull election for the time of such worship.

Object.

If it be further replied and sayd, *That the name Iesus is of Divine Institution: for the representation of his person to the mind and spirit of a man, whereas the Image is purely humane: and besides that there is an intimation of that salvation which comes by him, given out by the name Iesus, which is no way intimated in an Image: and therefore that there is no Comparison to be made between bowing at the name Iesus, and before an Image.*

Answer.

To this I Answer: First, though there be some difference between the name *Iesus*, and an Image of *Christ* in respect of the institution, yet in respect of representation made by either, there is none: for the Image represents to the mind that very same person (and no other) which the name doth so that if the worship be lawfull in respect of the representation simply, which is made by the name *Iesus*, it wilbe as lawfull before the Image, because as (I say) there is a representation also of the same person.

Secondly, though the name *Iesus* be of *divine institution* for the representation of the person, wherein the Image sayles, yet in respect of any outward adoration, to be given unto this representation by that name, there is no more to be found of any *divine institution*, for the name, then for the Image, so that to expresse an outward act of adoration upon the bare sound or hearing of the name, having no more warrant from God then doing the like before an Image hath; it apparently follows, that they are both *worships* of the same nature, and one to have as much in it of the will of Man as the other.

Thirdly, the name *Iesus* being of *divine institution*, which the Image is not: it is a greater sinne any wayes to misuse it, either by obscuring or perverting the intentions of God in it, or by multiplying our own upon it, then it is to abuse an Image, which is but the device of mens heads, and the works of their hands.

Fourthly, however in respect of *institution*, the name may seem more capable of adoration then the Image: yet since the name is not so appropriated to the person of *Christ* by *divine institution* in respect of the letters and sound of it, but that it is common to other persons with him, and represents others to the mind as well as Him; whereas the

the Image is wholly appropriated unto him, and represents no other to the mind but him alone; in this respect the Image seems to be the safer and better call to exhibite *worship* unto *Christ*, then the bare sound of the *name*, because it doth not give that certaine and distinct signification or representation of the person to be worshipped, which the Image doth, As *Paul* speaks of the Trumpet, *Cor. 1. 14. 8. If it give an uncertaine sound, who shall prepare himselfe to the battell?* So this name *Iesus*, giving only an uncertaine sound or representation, representing aswell other persons to the mind that are not to be worshipped, aswell as him to whom the worship is due, it seems a very unfit signat for worship to be given unto it, yea in this respect which is most intrinsicall and essentiall to the point in hand, it comes short of the Image.

Fifthly, (and Lastly) whereas it is layd in the Objection, that there is in the name an intimation given of that *salvation* which comes to the world by him, which is not in the Image. To this I Answer Three things:

First, That there is in the Crucifix more then an intimation given of that *salvation* that comes by him; there is a representation of that *death*, and those *sufferings* by which that *salvation* was purchased and wrought.

Secondly, If that an intimation of the *salvation* that comes by *Christ* be a proper and sufficient ground to found an act of *adoration* upon, then is the name and title of Saviour, the fittest summons for men of this Nation, who (generally) understand not the intimations, or significations of Names in other Languages, but only in their own.

Lastly, if that an intimation of *salvation* coming by *Christ*, were proper to build an act of outward *worship* or *adoration* upon; then this *worship* is rather to be given, when any such sentence is read, or spoken, which conspicuously and fully informeth the mind and soule hereof, then at the mention of that Name *Iesus*. As for example, upon the hearing of this or the like sentences in Scripture, *The Son of man came to seek & save that which was lost*: as that *Rom. 5. 8. Whilest we were yet sinners Christ died for us.* Or that *Io. 3. So God loved the world*, &c. in these and many the like sayings, there is a full intimation or signification of that great *salvation*, that comes by *Christ* more then is the bare mention of the name *Iesus*. By all which it evidently appeareth, that in respect of any lawfull or warrantable ground for an outward act of *adoration*, there is no more in the sound or name *Iesus* then in an Image.

The second Argument.

NO Command or invention of men, that superinduceth any other use or device upon any the sacred names or titles of God, beyond what himself hath declared in his Word, is to be received: But this Command of bowing doth this, it makes the name or title *Iesus*, to serve for another purpose then God hath any where declared. Ergo such a command is not to be received.

The Major (I conceive) will not be denied: Because for men to meddle with any of the great and fearefull names of God, and to dispose of them as they please, without expresse Authority from himselfe, is presumption of the highest magnitude.

The Minor likewise hath evidence enough to be beleaved, because there is not the least intimation in the Scripture that God ever intended that any such use should ever be made of the name *Iesus*, as to summon men to bow their bodies at the name or sound of it.

ARGUMENT. 3.

That practise which directly tendeth to revive an ancient Heresie, or dangerous opinion in the Church (especially having nothing in it to counterpoise such a danger) is not to be introduced or assented unto. But this practise of bowing at the name *Iesus*, directly tendeth hereunto, and hath nothing at all to counterpoise such a danger: therefore it is not to be introduced or assented unto.

The Major carryeth its own light with it.

The Minor is thus clearly proved; That which directly tendeth to induce men to think or beleve that *Iesus* and *Christ* are two different persons, and that *Iesus* is more excellent then *Christ*, directly tendeth to revive an old and dangerous Heresie (viz. that of *Corinthians* and others, who held that *Iesus* and *Christ* were two persons: and the one greater then the other.) But this bowing at the name of *Iesus*,

Iesus, (other names being passed over without the like reverence done at the mention of them) directly tendeth to induce men to think, &c. *Ergo*.

The reason of the Minor is, because reverence argueth excellency upon whomsoever its cast or conferred: and where either it is denied or not exhibited, it implyeth a person or condition of lesse excellencie.

ARGUMENT. 4.

All worship of God that is not grounded upon the Morall Law, is Adulterous worship, and not to be rendered or exhibited.

But this bowing at the name Iesus is a worship not founded upon the Morall Law. Ergo.

The Major I conceive unquestionable: Because the worship of God being a Morall duty, (and that of the chiefest and highest ranke,) it can have no other rule or foundation, but the Morall Law: and the same Author, that hath power to exact a new worship, must have power also to make a new Law (or further it) because there is no act (especially Religious) justifiable, but by some rule: where by the rectitude or goodness of it must be tried and demonstrated.

If it be said, *This bowing is no worship, but a pious ceremony, or signe, or Object.*
outward expression of worship, or the like:

I. Answer: to deny bowing the body unto God, to be truly and properly worship, is to overthrow the whole species or kind of that, which we call *externall worship*: for what outward act of the body is rather to be called *worship*, then bowing down the body; prostration happily, or falling flat on the ground, may be conceived a further degree of this *worship*: But if prostration before God be *worship* properly so called; then must bowing down of the body towards the earth unto him, be of the same kind of worship also: because it is a degree or part of the same act.

Secondly, if bowing the knee to *Christ* be no worship of him, it must needs be a mocking of him, as it is said of the Roman Souldiers (*Mat 27.29.*) *They bowed their knees before him, and mocked him, &c.* he that boweth the knee to the Lord *Christ*, and doth not intend to honour and worship him in it, doubleth himselfe mocketh him thereby.

Thirdly, there is nothing more apparent from the Scripture, then that bowing the knee is worship (properly so called) yea the worship of God is often signified by bowing the knee before him, *Isa. 45.23.* *I have sworn by my selfe (saith God) that every knee shall bow unto me.*

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The Minor is thus declared, That *worship of God* which is built upon an *Ecclesiasticall Constitution*, is not founded upon the *Moral Law*. But this *worship of bowing* is built upon an *Ecclesiasticall Constitution*, *Ergo*, &c.

The Major I explicate and demonstrate thus: Two *Laws* which are not subordinate. (I mean with a logical subordination,) but contradicting one against the other, cannot be together the ground of one and the same duty. But the *Law Morall*, and *Law Ecclesiasticall* are *Laws* of a different kind, not subordinate, but contradictory. *Ergo*, &c.

The reason of the Minor is: Because *Ordinations*, or *Constitutions Ecclesiasticall*, respect matters of *circumstance*, and things *indifferent*; the *Moral Law* only treateth of, and obligeth to things of *absolute necessity*.

Objection.

If it be here Objected and said though, The *subject matter* of *Ecclesiasticall Laws* and *Constitutions* be (in the general) matters of *indifference* and *decencie*, about the *worship of God*: yet if (such *Constitutions* take, in any part of the *Morality* of it this maketh it not *will-worship*, because it is the *will of man* it should be done, supposing it to be the *will of God* first.

Answer.

To this I Answer. True, if this were the case, then were there no exception to be taken against the thing it selfe, but onely against the methodicall proceeding of the *Constitution*, promiscuously imposing things of mere *indifference*, with things of *absolute necessity*. But it hath not yet bin proved, that this *worship* hath any other Mother, but either the *Constitutions* or *Customes* of men; the *Word of God*, or *Moral Law* cannot yet be compelled to owne, or to acknowledge it; so then it being the Son of a stranger, it is not to be brought into the Temple of the Lord.

Objection.

If it be further Objected, That this rule makes as strong'y against kneeling at the *Communion*, as against bowing at the name of *Jesus*, because it hath no other foundation, but the like *Ecclesiasticall Constitution*.

Answer.

To this I Answer: No: It is farre otherwise in this; In the duty of receiving of the Sacrament, there is a concurrence of sundry spirituall and inward acts or duties of the soule, whereunto the outward gesture of kneeling is naturall, and suitable, and sufficiently licenced, and warranted in the Scripture, (though it be now where indeed determined, to be of *absolute necessity* in the performance of the same. As for example, there is an act of *thanksgiving*, in the duty of receiving, which being a branch of *prayer* (largely taken) there can be

be no outward gesture more natural and futable to it, then kneeling. Besides there is an act of *prayer* (strictly taken) &c.

But there is no such speciall duty in hand, or performance, when the name *Jesus* is mentioned: upon which this gesture of *bowing* should be rounded, but only the duties of hearing and attending the Word of God, whereunto all other gestures of *standing*, or *sitting*, are much more convenient, and have approbation from the Scriptures. The former of *standing*, *Nebe* 8.5. *Mat* 13.2. and elsewhere: the latter of *sitting*, *Ezek* 20.1. & 33.31, *Mar* 3.34. &c. So that to injoyne *bowing* still upon the pronounciation of the name *Jesus*, in the midst of the Service, whether it be in the hearing of a Chapter, or Gospell read, wherein those other gestures of *standing*, or *sitting*, are by the same Authority allowed: besides that, it wants a speciall foundation to build it upon; it dissolves (for the time) those other gestures which the Scriptures allow, substituting another in their stead unknown to them: and further it condemnes that which it allows, by censuring men for *sitting*, or *standing*, then when they have allowed both as lawfull.

ARGUMENT. 5.

THat which (at the best) is a compound worship, to the framing and making up whereof there is a concurrence, partly of the will of God, partly of the will and wisdom of man, is an unlawful worship, especially when that which is from man is the form, spirit and life of the worship: and that which is from God is but the materiall and lesse principall part of it. But such is this worship of bowing, &c. Ergo

The Major I conceive needs no reliefe from any truth clearer then it selfe.

The Minor is thus proved: If only the outward act, the bowing of the body be from God: but the bowing of it at such a time, and upon such an occasion, be from Man, then it is a compound worship, yea and that which is formall and principall in it is from Man, and only that which is weak and lesse regarded is from God. But the antecedent is true, (namely) that the bowing of the body only is from God: but the bowing at such a time, and upon such an occasion is from Man. Therefore the consequente or Conclusion is true also, viz. That that worship is a mixt and compound worship, and that

which is principall and most esteemed from Man, and onely the neglected and lesse principall part of it from God: the Consequence is evident in both the parts and members of it.

1. That which hath a plurality and diversity of ingredients in it, must needs be a thing compounded. And secondly, for the latter part of it, that which is from God (if any thing at all be in it from him) (*viz.* the bowing of the body is but the materiall, and lesse principall part of it: but that which is from Man, namely to do it at such a time, and upon such an occasion, is the formall and principall part of it, appeares thus: Beecausethat the Body be bowed never so diligently and frequently, upon the mention of all other names of *Christ*, as *Lord, Saviour, &c.* yet this is not regarded, no more then a dead carcasse when the life is departed from it; nor taken for the worship commanded. Therefore that which gives the life and essence to it, is not that which makes it an act of *adoration*: neither is it the exhibiting of it, to the person for whom it is claimed (as pretence is made) but it is the exhibition of it, *sub tali signo*, upon such a sound. This is that which gives it the speciall nature, and makes it to be accepted and acknowledged for the worship commanded. Therefore this is the life and soule, and all in all of this worship.

Now for the Minor Proposition, That this Circumstance or point in it, that it should and must be given precisely at such a time, is purely from man, and not from God, hath sufficiently bin demonstrated already; and the *Argument* that evinceth it, beyond all contradiction, is soon repeated: there is not the least intimation from God at all in the Scripture that any thing more should be done in this kind too, or upon the name *Iesus*, then to any other name or title, whether of God or of *Christ*. Therefore to found an act of worship upon the mention or sound of the name *Iesus* is purely and absolutely from Man, and not from God.

ARGUMENT. 6.

IT is a thing unlawfull to lay a stumbling blocke in the way of the weake or blind. Then it is unlawfull to require such worship, at the mention or sound of the name *Iesus*, or to countenance any such Command. But this is simply unlawfull, Levit. 19, 14, Ergo.

(II)

The Consequence wilbe reduced to a lightsome truth by reasoning thus, to injoyne any worship of God, in such a way or upon such termes, whereby the weake and simple (yea and the wiser also) may easily be insnared, drawn and provoked, to commit Idolatry, at least to commit absurdity, and give *divine worship*, to that which is not such, is an unlawfull injunction, and it is sin to countenance it. But that injunction to *bow at the name of Iesus*, is such an injunction, *Ergo* &c.

The Major I conceive is rich in evidence of cleare truth.

The Minor likewise is not of any difficult prooffe, viz. that the injunction and practice of *bowing*, is in the nature of it apt to mislead the simple, either into Idolatry, or absurdity. That which directly occasions men to worship those who were but meere men, or to *bow* upon the mention of their Names, directly and in the nature of it, leads men either to commit Idolatry, or (in the best interpretation) a grosse absurdity in the service of God. But this Command and practice of *bowing at the name Iesus*, directly tends to one or both of these. *Ergo*.

The Minor is cleare, because the name *Iesus* is a name common to others, besides the Lord *Iesus*, as to *Josua*, who is called *Iesus*, Heb. 4. 8. And *Iesus* the Son of *Syrach*: and *Bar-Iesus* a Conjuror, Acts 13. 6. Now how easie it is for the simple to mistake one person for another, that goeth in the same name with him, without any distinction or note of difference in the sound, none can be ignorant of.

ARGUMENT. 7.

NO outward Ceremony or act of worship that tends to the prejudice, and interruption of the worship and service of God, which is more inward and spirituall is to be received and yielded unto. But such is the practise of bowing at the name of *Iesus*. *Ergo*.

The Major Proposition is evident: because duties of inferiour nature and consequence, when greater are in place, and cannot be performed in their due manner; when these are thrust upon them, are no duties in such a case: but all their obligatory vertue and power is suspended for that time.

And for the other Proposition, *that bowing at the name of Iesus is*
such

such a worship, or outward act, that cannot stand with the due performance of that which is greater, and more spirituall, it is clearly demonstrable from hence: Because attentive hearing and minding the Word of God, either read or preached, is such a duty, that cannot but be interrupted, and suffer distraction and diversion of the mind, if the other duty of bowing be attended also. The mind of man finds a marvelous difficulty and insufficiency in it selfe, to give that diligent and deep intention to the Word of God, which belongs to it, when it hath its full strength intire, and unbroken with any other collaterall occasions, when it is in the greatest freedome that may be from all other thoughts. Ergo, If it shalbe burdened in the time of hearing with the care and purpose of bowing, when such a word or sound comes forth, this cannot but much break and weaken the intention of it.

Objection.

If it be said: But there is no necessity of thinking of bowing till the time comes, and the name be in the Eare,

Answer.

I Answer, he that really and seriously intends to bow when the sound comes, can hardly forbear thinking of it againe and againe before hand, and will have much adoe to keep the sound out of his imagination, before it comes at his Eare. Let any man make a narrow experiment in himselfe, and ingenuously confesse what he finds, I make no doubt but his confession hath been already drawn to his hands in this Argument.

ARGUMENT. 8.

THAT worship which intends to exalt one name of God, or of Christ before others; and to bring all the rest into contempt, is at no hand to be condescended unto. But such is this bowing worship at the name of Iesus, it tends to magnifie one name of Christ, with the disparagement of all the rest. Ergo.

The Major I take for granted: Because whatsoever reflects prejudice upon any of the great and sacred names and titles of God upon any pretence whatsoever, is not to be indured.

The Minor is thus confirmed, because this name only being judged a fit medium of conveying a speciall honour, or service to Christ: and others not thought worthy of such an office or employment,

ment, this must needs turne to a reproch unto them that they shall all be defective this way in comparison of this one.

Neither is it any part of satisfaction to say, *That it is not denied unto the rest, men may doe the same reverence upon the mention of any other name.* *Answer.*

To this I Answer, That is manifestly argues a comparative contempt, when there is honour and reverence, settled upon one by a Law, and men set at liberty to deale with the rest, as they please: It is a signe that the Law-makers take not much care what becomes of the rest, so the name they have fancied may be exalted, that their fancy like wise may be exalted with it.

Secondly, If this *habe service* were done upon the mention of every name or title of *Christ* besides, sometimes it might so fall out, (*viz.*) when such names come, many, or very close together, that it may make the body of the Service ridiculous, and a good part of it a little better then a mere distraction. *E.g.* The liberty that is left to men in this case, doth not ease the business at all: because it is taken in the way, by which it is intended that the other names of *Christ* shoulde be brought to an equality of honour with that of *Iesus*; the truth is it wilbe so farre from doing this, that it will bring them altogether, one and other without exception into contempt.

ARGUMENT. 9.

That worship of *Christ* which reflects disparagement upon the other two persons, as though they were inferior to him, and worthy of lesse honour is at no hand to be allowed.

But this worship is such a worship, injoynd only to the second person.

It is true, God hath given all the honour and dignity unto *Christ*, whereof he now stands possessed, as Mediator, to this end, that all men should honour the Son, as they honour the Father, *Jo. 5. 23.* but that men should honour him above the Father, or with any such worship wherewith the Father is not honoured: there is no Scripture will beare it, nor the analogy of Faith indure it.

If it be replied and said: *That the same honour may be exhibited to the Object.*
either

other persons, when men will they are not restrained in this case.

Answer.

To this I Answer (in effect as before) this liberty left unto men doth no way justify the command, by which the speciall and peculiar worship to the second Person is enjoyned; the other two Persons being passed over, it provides no such worship, either for the Father, or for the Holy-Ghost; it gives men liberty aswell to deprive them of it, as to referre it unto them.

Objection.

Neither is it of any greater value to say and pretend, *That in bowing to Christ we bow to the whole Trinity in him*, and that it is no more a disparagement to the other Persons to referre a speciall honour upon Christ (so they be not excluded in it) then for a man to direct his prayers unto any one of the Persons alone, which is no disparagement or neglect of the other, if he doe not exclude them; though he addresseth himselfe actually to one onely in prayer.

Answer.

To this the reply is, That the case is altogether unlike, because first, though it be lawfull at any time to direct a mans prayer to any one of the three Persons (but supposing the other two not excluded, though they be not actually intended) yet is there strict provision made in the Scripture, and command given for the same divine worship, to be exhibited to them all, whereas the worship of *bowing* is by the Commandement setled only upon the second Person, and not so much as the least mention made of either of the other, as having any right to communicate in the same worship with him.

Secondly, a man directing his prayers at one time, to one of the Persons in particular, may at another time direct it to another, and the third time to a third; and so the equality of the Persons is fully acknowledged. But in the command, and tender of this *knee-worship*, a man is sent with it onely to the Son; neither will it serve or be accepted to tender this honour to the Son, in the Father, or in the Holy-Ghost (as in prayer it is accepted with God) but it will suffice in this *knee-worship*, that the Father and Holy Ghost be worshipped in the Son; yea if they be not worshipped, it will serve also: by which it appears evidently, that there is a wide difference between the one and the other.

Thirdly, if the Scripture had limited, or restrained the duty or worship of prayer, to one of the Persons onely limited, I meane in such a sense that it had mentioned only this one Person, as capable of this worship. and had given no intimation of the like capacity in the other two (though it had not expressly excepted against them in this behalfe) it is evident, that it had established, or at least strongly intimated an inequality between the Persons, and given a preeminence

nence to the one above the other two. This is the very case of this Precept for *bowing at the Name Iesus*, there is a full establishment of a capacity of this worship in the second Person: but there is not the least intimation given of the like capacity in either of the other. Ergo, It directly tends to set up a concept of an inequality between the persons in the minds of men, and therefore it is not to be assented unto.

ARGUMENT IO.

NO outward worship or service of God, that can have no other reasonable end, but only to intrap and insnare the faithfull servants of God, is not to be indured: But such is this bowing worship. Ergo.

But if it be here excepted and said, *It serves to testify the inward reverence of the heart, and the frame of the soule how it stands affected to the Lord Iesus; and what can be a more real end.*

First, to this I Answer, it is commanded to be done, whether the heart be inwardly affected to God or not: so that if that be the intent of it, to expresse the inward reverence of the soule to Christ: Then is the commanding of it a snare unto men, to intangle them with the signe of *hypocrisie*, because it is not in any mans power to have his heart inwardly affected when he pleasech. But the command of *bowing*, injoyes him to the outward worship, whether he find his heart inwardly affected yea or no. Now to compell a man to make profession of some good which is not in truth in him, what is this but to command dissimulation: and for the greatest part of those that are most taken with, and most pliable to this posture, it is more then aparent, that for any inward soule reverence to Christ, they have little to doe with it: So that to command all without exception to doe it, there is no interpretation to save it, but that it is to command the greatest part of those to whom it is enjoyned to profess that outwardly, which they are not within, which in plain speaking is grosse dissimulation.

2. If it be the proper end and intent of this Ceremoniall worship, to testify the inward reverence of the soule to Christ, then should it rather be commanded to be done at such times indefinitely, when a man finds the impression of such a reverence upon his spirit; and

or determinately when ever he heares the sound of the Name *Iesus*, *Out of the abundance of the heart the mouth speaketh*: and so it is fittest for all the body to speake, and not when the heart is empty.

3. If a definite time be fit to be appointed, when men shall bow their bodies to *Christ*, in token of their inward reverence, it should rather be when some of those great things he hath done for us were mentioned, then, when only this bare name is recited: because, there is not so much in the bare Name, which is scarcely heard to affect the heart towards him, as when that goodness and mercy which is seen in that great salvation he hath purchased for us, is displayed before our eyes.

4. Lastly, it is a thing altogether unreasonable, when things that are stronger, and more spiritual are in place, especially when that which is a more full, and more genuine exercise must give place, for a time, to make way for that which is inferior to it.

But reverence in attention to the Word of God and *Christ* is doubtlesse a greater and fuller exercise, and testimony of greater inward reverence of the heart, then bowing at the name of *Iesus* is: The Souldiers that put him to death bowed the knee to him in derision: but for outward reverence in hearing the Scriptures, though it may be taken up by those that have no true love to God, or his Word, yet God himself gives testimony of it, as a seemly behaviour well becoming his people, *Ezek. 34. Ergo*, For a man to break off and interrupt a more solemn exercise to *Christ*, which reverence manifesteth in a reverent attention to his Word, whether it be sitting, or standing, onely to introduce a heterogenity, & lesse pertinent exercise in bowing, I conceive is not that reasonable service of God, which the Scriptures call for, and require at every mans hands.

ARGUMENT. II.

THAT worship which neither the Law of God nor the Law of Man, nor the Church whereof we are members, imposes; ought not to be assented unto, or entertained. But such is this bowing: it is neither commanded in this case by the Law of God, neither is there any Canon, or Constitution of the Church. Ergo, &c.

The Major is without exception,

As for the Minor, *That this worship is not commanded by the Law of God*, it hath been sufficiently declared already. For the latter member of it (that it is *not commanded by any Canon or Constitution of the Church*), may thus appear, if not by the 18. Canon, then not at all. But that it is not commanded by the 18. Canon, These considerations make it every whit asmuch, if not more then) probable.

1. That worship or reverence here advised or called for, is only such a worship or reverence as is due, for that is the first and principall qualification of it, by which the other two, (us and all) must be interpreted. Now the rule in Law is, *That is due which is required by the Law of God*. But such reverence or worship of Christ, which the Law of God doth not require, is not that worship which the Canon adviseth unto. But now as concerning the bowing worship or reverence in this case, it hath bin often proved, to have bin no where required by the Law of God.

It it be Objected, *That the word due may have reference to some former Law or Constitution of the Church, as well as to the Law of God, in respect whereof it may be called due.* *Objection.*

I Answer. First, that this being left doubtfull, and undetermined in the Canon, whether it be such a worship as is due by the Law of God, or by the Law of the Church, then the interpretation of the Canon, is not to be left to us or made by any one man or more: but by a Convocation of the Clergy, under the broad Seale, as is expressly injoynd by his Majesties Declaration, prefixed before the last Impression, in the Book of the (39.) Articles of Religion. (*Argo*) as yet till the Canon be made to speak more plainly by this Authority, there is no Authority sufficiently peremptory to impose any such worship, by vertue of the Canon. *Answer.*

But Secondly, suppose it be granted that the word *due*, hath, or may have reference to some former Constitution of the Church; yet till such a Canon be produced, which hitherto hath not been, neither ever will, or can be, where this reverence of bowing the body or knee, precisely, or determinately is injoynd; till then there is nothing to be had out of the Canon for bowing.

2. That reverence to Christ the Canon adviseth unto, is only such a reverence as hath bin accustomed. Now to what custome this word referreth there is nothing determined of it, it is not in any probability but that it is either to the Church of God in generall, or to the custome of the Church of God in England; as for what hath bin accustomed in the Church malignant, of Popery I presume, the Canon looks not after it. Now that it hath neither bin the Custome of the Church Catholicke; nor the custome of the Church of England to bow still, *as the name of Iesus*: I know no Authentick Author that

that can testifie; as for the practise of some particular, either place, or person, it will not amount to make that which is properly called a Custome.

3. But if the words of the Canon (Due, lowly, and Customed) be understood, of any humble deportment, and reverent Composure of the outward man, in the hearing of the word of *Christ*; then will the sence be more expedient and cleare, then will be found in any other interpretation; for such a reverence is, (first) apparently Due, from the Word of *God*, and his Law, and the Law of the Church. And (Secondly) it is, lowly, the body every way framed to the humble deportment of the soule. (Thirdly) such a reverence hath bin still accustomed, and is still the custome of all the true Servants of *God*, both in *England* and elswhere: those Three qualifications of (Due, Lowly, and Reverend) will never be made so really, and so generally into the worship of *bowing*, as they doe to that reverent and humble attention of hearing the word of *God*, and this is most pleyable to the meaning of the Canon.

4. Nothing is enjoined in this Canon, that is not prescribed nor mentioned in the Book of Common Prayer: and it is evident from hence, because in the Act of Conformity prefixed, before the Book, if there be any other Ceremony in the service of *God*, it is prohibited under the penalty: but for the Ceremony of *bowing at the name of Iesus*, the Book of Common Prayer no where mentions. (*Ergo*) it is not likely to be enjoined, or if that be granted, then the Book of Common Prayer will fall heavy upon him, that shall observe the Canon: on the other side, the Canon will condemn him that shall observe the Book of Common Prayer.

5. His Majesties speciall Command and pleasure is in the former Declaration, that the literall and Grammaticall sence shall still be taken, and no other; But now if the Canon have no other Midwife, but the literall and Grammaticall sence, it will never be delivered of this *bowing worship, at the name of Iesus*. If the canon were exactly translated, into all languages, and suit made to the best Grammarians of all Nations, to give the literall sence of it, it is not to be conceived, that any one of them would ever find, that bowing the body at the sound of the name *Iesus*, would ever be meant by it.

